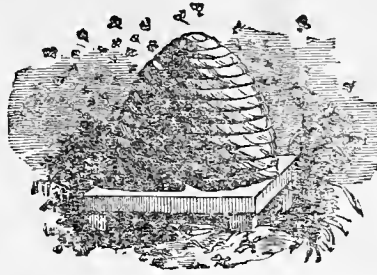


JUVENILE INSTRUCTOR.

"BUT WITH ALL THY GETTING
GET UNDERSTANDING."



THERE IS NO EXCELLENCE
WITHOUT LABOR.

VOL 2.

GREAT SALT LAKE CITY, JULY 15, 1867.

NO. 14.

HOW TWO PUT TEN THOUSAND TO FLIGHT.

IN number 10 we wrote a short sketch of the friendship of Jonathan and David. To-day we have something more to say of this same Jonathan, and to recount to you an act of courage and faith on his part that can scarcely be equalled in the annals of any nation.

In the early part of the reign of king Saul, the Israelites were at war with the Philistines. This was no unusual state of things, for these two nations seem to have been more often at war than at peace with each other. At this time, however, the Philistines seem to have had the war very much their own way. They had more soldiers, and these soldiers were better armed than were the forces of Israel; and, from what the Bible tells us, it appears that a great number of the Jews had gone over to the enemies of their nation, while the major part of the remainder had hid themselves in the caves and mountains. The Philistines having no opposition to meet, sent out three bands of their soldiers to ravage the cities of Israel. Saul had, however, managed to get together about six hundred men, and with these he was watching the movements of one party of the Philistines who had camped on a very high and steep mountain called Michmash, where they thought they were perfectly safe from all that Saul could do to dislodge them.

Jonathan was at this time with the king his father; and his noble and brave spirit was pained at the ignoble part played by the armies of his people. He felt sorry for the sufferings Israel had to endure from their enemies. At last he was determined by the help of the Lord he would make an effort to drive back the oppressors. For this purpose he called but one man—his armor bearer—to his aid, and with him alone he determined to attack the garrison of the Philistines on the hill Michmash.

There is no restraint to the Lord to save by many or by few,

said he to his companion; it may be the Lord will work with us and deliver them into our hands.

Do all that is in thine heart, behold I am with thee in all that thou doest, was the reply he received.

With words of faith like these he bound the heart of his fellower to him, and they felt, with the help of the Lord, they were stronger than all the hosts of the infidel, and that victory would be their gift from God.

Without saying anything of their intention to their comrades, they left the camp of Israel, and at early dawn made themselves known to the Philistine camp.

If, said Jonathan, they say Stay, and we will come to you, then we will stand still where we are, and let them come to us. But if they say, Come up unto us; we will go to them, and it shall be a sign to us that the Lord has delivered them into our hands.

No sooner did the Philistines see Jonathan and his faithful companion than they cried in mockery, Behold the Hebrews come forth out of the holes in which they have hid themselves. Come up here and we will shew you a thing or two. Then Jonathan said to his armor bearer; Follow me, the Lord hath delivered them into the hands of I-rae'.

Then these two brave men advanced, full of faith, against many thousands. Tediously they crept on their hands and knees, foot by foot, up the steep sides of the mountain. At last they

reached the enemy. Then they fell upon them with such fury that in a few moments twenty of the Philistines lay dead within the space of half an acre. And God, the God of battles was with them, and he filled the Philistines with fear and trembling, and the ground trembled and quaked, and all the garrison fled before Jonathan and his companion. Such was their fear that they killed one another in their hurry to get away, and being of different nations they mistook, in the early



light of morning, friends for foes, and fought desperately one with another, not thinking it possible that there were only two men of Israel in their midst.

The camp of Israel seeing the confusion and hearing the noise, were at a loss to understand the cause of the excitement among their enemies. Saul ordered the roll to be called. Jonathan and his armor bearer alone were absent. The cause was at once plain to all. Saul gave the word to advance, and the hundreds of Israel were soon in the midst of their retreating foes, whom they slew by thousands: never stopping in the work of destruction till the darkness of night, and their weariness of body put an end to the slaughter. And all the house of Israel gave praise to the Lord for the salvation he had wrought out for them through the faith and courage of the king's son and his companion in battle.

Little Latter-day Saints, the God who delivered the thousands of the Philistines into the hands of two men is *our* God. He is the same who gave the victory to the youth David, when he went out to meet the giant Goliath. From this we may learn a lesson never to fear the millions of the world who may be arrayed against the latter-day kingdom of God. For he can and *will* aid his people as of old, that "one shall chase a thousand and two put ten thousand to flight." It is for us to strive to have the faith of Jonathan, the unitedness of heart of his armor bearer, the confidence in heaven of David, and God will do as much, yes more, for Israel to day, than he did for Israel of the past; for this is the time he has set to finish up his work, and we, boys and girls, are those whom He has called to aid him in the contest, and receive from him the crowns of victory.

If our little readers will look at the picture, they will notice that Jonathan and his friend have their swords in their left hands. Why is this? Jonathan, and doubtless his armor bearer, belonged to the tribe of Benjamin, who were mostly left-handed, and were noted amongst the tribes of Israel for their strength of arm and accuracy of aim when slinging stones in battle.

G. R.

REMARKS

To the Children of American Fork Sunday School, by Bishop L. E. Harrington, Sunday Morning, June 2, 1867.

I HAVE witnessed, this morning with grateful interest and pleasure, the exercises of this school, as conducted by your president, assistants and teachers and, in the fullness of my heart, can say, God bless you all.

Your advancement in spelling, reading and recitations, and also in your readiness to answer the questions proposed, deserves honorable mention for it tells well for your own industry; and also that of your teachers. I also gladly realize that in this school you are not merely taught to spell and to read, but duty, principle, doctrine and good manners are earnestly impressed upon every mind, and judging from the order and general good deportment exhibited, I am fully assured that the labor is not in vain.

The numbers present speak well for your diligence, and the active interest your parents and friends have in the Sunday School; and, though some of our young men and young women, some of our boys and girls even, do not attend, surely their non-attendance will not discourage any of you. No, never for a moment envy or follow after those who neglect the fitting opportunity presented to them as well as to you. Their language in the streets, their lack of cultivation and their ignorance of that which is for their good, testifies plainly that, if they continue in such a course, their reward will be bitter, while yours will be sweet. Neglect, with its attendant evils, will be theirs—substantial benefits will be yours.

Be constant then in your attendance, and let no trivial circumstance or small matter hinder you. The record of crime clearly proves that the children who have been trained under the influence of Sabbath schools have almost universally been preserved from crime and its punishment, while the gallows, penitentiary, jail, house of correction and alms-house bear witness against those who have spent their Sundays in what they call sport and fun—in rowdying and other evil practices, and who ridiculed those who endeavored to store their minds with useful knowledge, and gave no place to those instructions and impressions that would benefit them in all after time. Remember then, that in these last days the Lord has said "And the inhabitants of Zion shall, also, observe the Sabbath day to keep it holy."

Consider the favorable circumstances with which you are surrounded; your kind parents and other benevolent friends exert themselves to favor your attendance on this school; they provide a comfortable room for you to meet in, and clothing that enables you to appear tidy and respectable—they furnish you books, and the superintendent with money to buy presents, tickets, rewards of merit and encouragement. "Honor then your father and your mother that your days may be long in the land" that the Lord preserves for His people and upon which He confers His blessings. Your President, assistants and teachers, by their kind attention and perseverance, welcome you here and exert themselves for your advancement,—respect them then as your benefactors, listen to their instructions, and heed their advice. The church by its gifts, encouragements and by its offices confers many blessings upon you. It is God's medium of communication with you, by and with the Holy Spirit through the holy priesthood. Obey then its ordinances—partake of its sacraments—abide in its counsels—drink from its wells of salvation and God will bless you forever. Honor the servants of the Lord for He has given apostles and prophets and the various officers of the church to organize and direct His church till we all come to the unity of the faith—to the knowledge of the Son of God—to the fulness of salvation. Invite by your obedience and good conduct the Holy Spirit to be your constant companion, and it will lead you into all truth. "Listen to Jesus Christ your Redeemer," and fail not every one of you to "Remember now thy Creator in the days of thy youth while the evil days come not and the years draw nigh when thou shalt say I have no pleasure in them." This advice was given by a wise man of old, it is good advice to-day.

The period of life you are now passing through is, to many of you, the most important, inasmuch as you are forming characters which as a general rule, will continue through your lives. How necessary then that your aims and objects take the proper direction. Bear in mind that "a good name is worth far more than rubies," and that this great boon is entirely within your reach. But it must be sought after, being the fruit of personal exertion. It is the result of application, industry and persevering effort. Your parents may have honorable names in society—they may be ornaments to the community—they may possess wealth and many external advantages, but you cannot inherit a good name from them. Many a son and daughter of poor, and in some instances perhaps of dishonored, parents have, by the proper efforts, far outstripped some of those more highly favored by circumstances of birth and station. In the formation of character, cultivate a regard for the good opinion of your parents, of the servants of the Lord, and of all righteous men and women, and in doing so you will not be led astray. Never indulge the thought—"I don't care what others think of me," for it is a foolish saying of an abandoned and reckless mind, and a young man who can say it, realizing the import of his words, is far lost to every high and noble impulse, and unless he entirely changes his course will end in ruin. By

all means guard against this evil, and ever duly regard the good opinion of the noble and the good, and strive to merit it by an obedient and virtuous life. Be diligent in your studies. Read good books and periodicals, and not only read, but study and reflect. Exercise your thinking powers. A small amount of reading, well digested, will be far more profitable to you than volumes lightly read. Let novels and light reading occupy but a small portion of your valuable time. But the Bible, Book of Mormon, Doctrine and Covenants and other standard works of the church, as also its newspapers, and in short all useful books, claim your earnest attention. I am pleased with the large subscription list to the JUVENILE INSTRUCTOR—read with care its well prepared lessons. It is a great benefit to Sunday school teachers and scholars.

Now, my dear children, will you heed these sayings and do them. If so, and you will continue to live in a manner pleasing to our heavenly Father, you will grow up and be blessed, you will attain to much influence among the people of God, your ways will be pleasant and your paths will be peace. You will not be as the "strange children whose mouth speaketh vanity and falsehood," but you will be the children of the covenant, "you will be as plants grown up in your youth, you will be as corner stones, polished after the similitude of a palace," yea the choicest of heaven's blessings shall be yours, and you will fully comprehend and realize the saying of the psalmist, "Happy is that people that is in such a case, yea, happy is that people whose God is the Lord," and your parents will enjoy the proud satisfaction of having "trained up their children in the way they should go," and feeling fully assured that when "they are old they will not depart from it."

For the Juvenile Instructor.

HISTORY OF JESUS.

CHAPTER I.

JESUS is the Son of God. He is called, in the Bible, the Only Begotten, which means that He is the only Son that God has begotten in the flesh, on the earth, although God is the Father of all our spirits.

Mary, the mother of Jesus, was mortal just as we are, yet she was a pure and holy woman. In his parentage Jesus was unlike every other man, for, although he had a mortal mother, his Father was immortal, and thus he is God's only Son.

Thousands of years before Jesus was born, God had foretold his birth by the mouths of his prophets, and there were a few who had enough of the Spirit of God to understand what the prophets had said of his birth, and knew that the prediction was at hand. Nearly one thousand, eight hundred and sixty-seven years ago Jesus was born in Bethlehem in Judea, on the continent of Asia.

It had been prophesied that he should be a great personage—he should be a Prince, a King and a Ruler over the nations of the earth; and the great men of the world, who lived in that age, were excited to jealousy for fear that when he came he should take their power from them. They little thought that the mighty man, the Redeemer and Savior of the world, so much spoken of and so long anticipated, would come in such a humble manner; for he was born in a stable and cradled in a manger.

Not far from Bethlehem, at the time of his birth, some shepherds were watching their flocks of sheep, and an angel of the Lord appeared to them in the night, and the glory of God shone around them and they were afraid. And the angel said to them, "Fear not, for I bring you good tidings of great joy, which shall be to all people; for this day, in the city of David, a Savior is born, who is Christ the Lord." And the angel gave the shepherds a sign by which they might know who the child was. He told them where it was, and that they would

find the babe lying in a manger; and just as the angel was going to depart, the shepherds saw a great multitude of angels, and heard them praising God and saying, "Glory to God in the highest, and on the earth peace and good will to men." And when the angels had disappeared, the shepherds said one to another, "Let us go to Bethlehem and see if this thing which the Lord has shown to us is so." And they went and found Jesus lying in the manger as the angel had told them.

About the time of his birth, a singular star made its appearance, and some wise men in the East who read the words of the prophets, and were watching the signs of the times, knew that the star signified of the birth of Jesus, and they left their homes and went in search of him.

When Herod who was then king over the land of Judea, saw the wise men he inquired of them about Jesus, and wanted to know at what time the prophets said he should be born; and the wise men told him that they had seen his star in the east, and had come to worship him. And Herod commanded them, that when they had found the child, they should come and tell him, for he intended to destroy Jesus; although he told the men that he wanted to worship him. And when the men departed from Herod, they saw the same star which had appeared to them in the east, and it came and stood directly over the place where Jesus was. And they were filled with great joy, and they went and found Jesus and Mary his mother and they bowed down and worshipped him; and before they left, they gave to him very rich presents of gold and other substances which was highly valued in that country. But instead of going to that wicked king to tell him where Jesus was, they returned home by another way, for so the Lord had instructed them in a dream to do.

After the wise men were gone, the angel of the Lord appeared to Joseph (who was step-father to Jesus) and told him in a dream to take the young child and his mother and flee into Egypt, because Herod was seeking to destroy the child's life; and the angel told Joseph to stay in Egypt until he should be told to return. And they arose and departed in the night time, and did not return until after the death of Herod, that it might be fulfilled which was spoken by the prophet saying, "Out of Egypt have I called my son."

When Herod found that he had been mocked by the wise men, he was very angry, and sent forth a decree that all the children, that were two years old and under, that were in the land of Bethlehem, should be destroyed, thinking by this measure to destroy Jesus. After the death of Herod, Joseph was instructed in a dream to return to the land of Judea with Jesus and his mother, and they moved to the city of Nazareth, that the saying of the prophet might be fulfilled. "He shall be called a Nazarene." Once every year they took him to the Temple in Jerusalem. At one time, when he was quite small, a prophet by the name of Simeon who was in the Temple, took Jesus in his arms and gave thanks to God, who had revealed to him by His Holy Spirit that he should live until Jesus was born; and when he saw the fulfillment of the promise he felt satisfied with life and said, "Lord now let thou thy servant depart in peace, for mine eyes have beheld thy salvation—a light for the gentiles and the glory of thy people Israel." He prophesied many things which astonished Joseph and the mother of Jesus.

As Jesus grew in stature, he increased in wisdom much beyond his years; and when he was twelve years old, having been on the yearly visit to Jerusalem; his mother, thinking he was in the company, traveled a day's journey homeward, but when she sought for him and found that he was absent, she went back to Jerusalem, and after three days' search, found him in the Temple sitting in the midst of the learned men and doctors, freely conversing with them—asking and answering questions. Those who heard him were astonished at his great understanding, but it need not have astonished them, had they realized that he was really the Son of God.

The Juvenile Instructor.

GEORGE Q. CANNON, : EDITOR.

JULY 15, 1867.

EDITORIAL THOUGHTS.

LITTLE friends, would you not all like to be happy—to have peace in your hearts, and always be able to enjoy yourselves in the most pleasant manner? We imagine we hear you all saying, “We would like very much to know how we can thus live.” Life itself ceases to be desirable where people are unhappy. A man who is unhappy looks upon the earth, upon the heavens and upon all the beauties of nature without a feeling of thanksgiving or gladness in his heart. He may gaze upon the sun rising in his glory and strength over our eastern mountains, or as he descends, clothing the whole western heavens in the grandest and most gorgeous colors; or upon the moon, as she sails in silent majesty through the heavens, bathing every object in her soft light, and gladdening all nature by her silvery beams. No landscape, however beautiful, presents anything attractive to a person who is unhappy.

But the child, or grown person, whose heart is filled with peace and a pure feeling of happiness, views all the works of God with delight. He sees something to admire and be thankful for wherever he goes. His life is pleasant to him under all circumstances.

There is no people upon the face of the earth, whom we know anything about, who are so happy as the people in this Territory. The truth which God has revealed opens the way of happiness to them. They know the principle upon which happiness can be obtained. It can only be enjoyed by living in accordance with the law. But children, you may ask, “how shall we know the law?” The law is not all written in books. You would find it difficult to get it from them. But it is written in your hearts. The Spirit of God writes it there; if you give heed to it, the knowledge of it is continually increasing within you. You can be happy by always obeying the Spirit and submitting to its law. It teaches you not to steal, not to lie, not to wrong your neighbor, not to take the name of the Lord in vain, not to disobey your parents or any other improper thing. When you know that certain words and actions are wrong, never speak them, never do them. By this means you will preserve peace in your hearts. But, my dear little readers, whenever you speak a word or commit an action that the Spirit of the Lord tells you is not right, you lay the foundation for your future unhappiness. You are condemned and cannot enjoy yourselves. You may be in poverty, or in the midst of enemies, or suffering from afflictions; but if you live according to the law of the Lord, and at peace with your own selves, you will be happy.

We have a few sets of Volume One of the INSTRUCTOR on hand, which those wishing to purchase can have by applying at this office.

We pause sometimes in a path to scan our own foot prints, but it is too late to remodel or retrace them.

CATECHISM FOR OUR JUVENILES.

71. What occurred in Zion's Camp on the evening of the 17th of May, 1834, and what did the prophet Joseph do?
72. What happened next morning?
73. How did Joseph instruct the brethren on the journey with regard to killing snakes, birds and animals?
74. What peculiar circumstance happened some time afterwards with one of the brethren and a rattlesnake?
75. Did he kill it when requested to do so?
76. What did they discover in a mound in the vicinity of the Illinois river?
77. What information was obtained concerning it, and how?
78. What did Joseph prophecy should come upon the Camp because of the fractious and unruly spirits that appeared among them?
79. Where did Hyrum Smith join the Camp?
80. Who met the Camp, three days after it left Salt river, and what news did they bring?

For the Juvenile Instructor.

THE BRAVE BOY AND THE COWARD.

A GREAT many boys and girls think it is cowardly not to resent an insult, or not to fight when imposed upon. But Jesus has said that we must return good for evil, and that if we do, God will acknowledge us as his children. The real coward is the boy or girl who is afraid to do right. The brave boy is the one who is afraid to do wrong. The boy who fights is not always the bravest boy. We remember reading, many years ago, a little story about two school boys, which made a lasting impression on our mind. We will call one Jack and the other George. George had recently come to the school, and it was the custom of the boys to make every new scholar fight one or more of their number. Jack, being more impudent and fond of fighting than the rest, was selected to seek a combat with the new scholar. Accordingly he took every opportunity to insult poor George and hurt his feelings; he would jostle against him, push him about, stare at him rudely, snatch his books from him, and annoy him in every way he could think of in order to provoke him to fight, and when he would not do so; all the boys called him “coward.” George bore all this patiently for some weeks; but it happened one day that Jack and a number more of the boys went on to a pond near the school to slide, for it was winter, and the ice broke and Jack fell into the water. The ice around him was so thin that it would not bear any one standing upon it, and the boys stood on the shore in great consternation looking at Jack ready to drown and just keeping his head above water by holding on to the edges of the ice, but they were all too frightened to think how they could help him just then, having heard a great noise, George and the other boys came running up. George saw immediately the danger Jack was in and that there was no time to be lost, so he quickly explained his plan to a few of the bravest boys, which was this. He laid down upon his belly on the ice—because it might bear him in that way, when if he stood upon it, it would be sure to break—one boy laid down behind him and grasped him by the feet with both hands, and pushed him further out on the ice, two or three other boys did the same, one behind the other, until they formed a sort of chain of boys from the shore to Jack, George being the first and in the most dangerous place. They promised to hold on to one another if the ice broke, so that those on shore could pull them out, but it was running a great deal of risk. As soon as George reached Jack he took hold of him by the collar of his jacket and succeeded, after great difficulty, in dragging him out upon the ice. The boys on shore

then pulled them all in, and Jack was saved. The boys all received George with shouts of applause and proclaimed him the bravest boy in the school. Jack was very much ashamed of his mean conduct to George and they became warm and fast friends. Now which do you think was the brave boy? S.

For the Juvenile Instructor.

MY FIRST MISSION.

BEING requested by the editor of the JUVENILE INSTRUCTOR to inform him of my labors in 1836, I will do so. I spent the fore part of January (the weather being very cold) at the house of A. O. Smoot, in Kentucky, studying Kirkham's English Grammar. I continued to travel and preach in Kentucky and Tennessee and baptize all that would believe my testimony.

On the 29th of February we held a conference at the house of Brother Lewis Clapp (father of B. L. Clapp.) There were represented one hundred and three members in that mission. I ordained A. O. Smoot and Benjamin Boydston elders, and Daniel Thomas and Benjamin L. Clapp priests. I also ordained one teacher and two deacons. After conference I took Brothers Smoot and Clapp with me to preach. The former traveled with me constantly till the 21st of April, when we had the privilege of meeting with Elder David W. Patten, who had come direct from Kirtland, and who had been ordained one of the Twelve Apostles. It was a happy meeting. He gave us an account of the endowments at Kirtland, the glorious blessings received, the ministration of angels, the organization of the Twelve Apostles and Seventies, and informed me that I was appointed a member of the second quorum of Seventies. All of which was glorious news to me and caused my heart to rejoice.

On the 27th of May we were joined by Elder Warren Parrish, direct from Kirtland. We had a happy time together. We held a conference at Brother Seth Utley's, where were represented all the churches in the South. I was ordained on the 31st of May a member of the second quorum of Seventies under the hands of David W. Patten and Warren Parrish. At the close of the conference we separated for a short time. Elders Patten and Parrish labored in Tennessee, Brother Smoot and myself in Kentucky. On the 9th of June we all met at Damon Creek branch, where Brother Patten baptized two. One was Father Henry Thomas, who had been a revolutionary soldier under General Washington, and father of Daniel and Henry Thomas.

I was invited to hold a meeting at a Baptist meeting house on the 27th of June. On my arrival I met a large congregation; but, on commencing meeting, parson Browning ordered the meeting to be closed. I told the people I had come ten miles to preach the gospel to them, and was willing to stand in a cart, on a pile of wood, or on a fence, or any other place they would appoint, to have that privilege. One man said he owned the fence and land in front of the meeting house, and we might use both, for he did not believe "Mormonism" would hurt either. So the congregation crossed the road, took down the fence and made seats of it, and I preached to them one hour and a half. At the close Mr. Randolph Alexander bore testimony to the truth of what had been said. He invited me home with him, bought a book of Mormon, and was baptized, and I organized a branch in that place.

On the 18th of July brother A. O. Smoot and I arrived at a ferry on the Tennessee river, and, as the ferryman was not at home, the woman kindly gave us permission to use the ferry-boat. We led our horses on board, and took the oars to cross

the river. Brother Smoot had never used an oar, and I had not for some years, so we made awkward work of it. Soon he broke one oar, and I let another fall overboard, which left us only one broken oar to get to shore with. We narrowly escaped running into a steamboat. We struck shore half a mile below the landing place, tied up the boat, jumped on the bank with our horses, and went on our way with blistered hands, thankful to get off so well.

A warrant was issued, on the oath of some priest, against D. W. Patten, W. Parrish and W. Woodruff. They were accused in the warrant of the great "crime" of testifying that Christ would come in this generation, and that they promised the Holy Ghost to those whom they baptized. Brothers Patten and Parrish were taken on the 19th of June. Brother Woodruff, being in another county, escaped being arrested. The brethren were put under two thousand dollars bonds to appear at court. Albert Petty and Seth Utley were their bondsmen.

They were tried on the 22nd of June. They plead their own cause. Although men came forward and testified they did receive the Holy Ghost after they were baptized, the brethren were condemned; but were finally released by paying the expenses of the mob court.

On Sunday, the 31st of July, A. O. Smoot and I preached at Mr. David Crider's, Weakley county, Tennessee. After the meeting Mr. Crider was baptized. A mob gathered and threatened us, and poisoned our horses so that the one I rode, belonging to Samuel West, died a few days after. This horse had carried me thousands of miles while preaching the gospel.

I continued to travel with Brothers Smoot, Patten and Parrish in Tennessee and Kentucky, and we baptized all who would receive our testimony.

On the 2nd day of September we held a general conference at the Damon Creek branch, Elder Thomas B. Marsh, president of the Twelve Apostles, presided. All the branches in Tennessee and Kentucky were represented. Brothers Randolph Alexander, Benjamin L. Clapp and Johnson F. Lane were ordained Elders and Lindsay Bradey to the lesser priesthood.

I assisted President Marsh to obtain fifteen hundred dollars from the southern brethren, to enter land in Missouri for the church. The brethren made me a present of fifty dollars, which I sent by President Marsh to enter forty acres of land for me. Elder Smoot and I were released from the southern mission with permission to go to Kirtland.

W. W.

THE ATMOSPHERE.

IN warm summer weather, if you put cold water into a glass vessel, or into one made of bright metal, you will perceive that small drops of water are forming over the whole surface of the vessel. Now if you remember what was said last number, about the heat of the air, and its ability to hold moisture, you will have no trouble to tell where the drops of water on the side of the glass come from. The air near to the glass becomes cooled by the cold water in the vessel, and can not, in this condition, hold all the water it has taken up when warmer. This surplus of water is deposited on the cold surface.

The temperature at which the water appears on the outside of the glass, is called the *dew point*. This temperature is not always the same. If the air at a certain temperature is filled with moisture till it can hold no more, then the smallest amount of cooling will reach the dew point. But if the air be only half filled with water, then it must be cooled very low before it will deposit any moisture. The temperature of the dew point is, therefore, the measure of the quantity of water in the air at any time.

The dew on the grass, in a summer evening, is produced on

the same principle with the dew on the cold cup. During the long summer day, the earth has been receiving heat from the sun a little faster than it has thrown it off again through the air. But when the sun is set, the earth ceases to receive heat, but continues to part with it, till the grass becomes colder than the air around it. But the air near the grass and leaves that first become cold, soon reaches the same temperature with these. If the air, before it was cooled, had all the water it could hold, then a very little cooling will make dew on the grass.

If the sky is covered with clouds, then the heat thrown off from the earth will be thrown back again from the clouds; therefore, the earth will not be cooled, and there will be no dew. If a brisk wind be blowing, the air will be hurried on so fast that it will not be cooled by the cold surfaces over which it passes. This is why there is no dew on cloudy or windy nights.

If a warm current of air, filled with moisture, blows over a cold surface of earth, the air often becomes cooled, below the dew point, to a considerable height. The moisture is then deposited in very small drops in the air. This is fog. It often appears, of a summer morning, along the shores of rivers and lakes. The air above the water, filled with moisture, is warmer than that over the land. When this warm air moves from the water to the land, it becomes suddenly cooled, and is directly filled with fog. But the air soon becomes warmed by the morning sun, and as its temperature rises, it is able to hold more moisture—the fog is dissolved in the air and disappears. If this fog had been high up in the air, we should have called it a cloud. Two wind currents, of different temperature, meet high up in the air. The warm current is cooled down, and its moisture condensed into a cloud. The small drops run together till they become too heavy to float in the air, when they fall to the earth, and we call it rain.—*Little Sower.*

Uncle Gregory's Visits.

For the Juvenile Instructor.

VISIT VII.

THE LORD WILL PROVIDE.

[CONTINUED.]

PASSING through the rooms they came to one wherein several of the girls were engaged in their studies. They were dressed very plain, but very clean and neat. They looked cheerful, healthy and happy. As they were passing through, the principal of the establishment entered; he was a mild, noble looking man in the prime of life; benevolence and love beamed from his honest, open countenance, and his bearing commanded respect. The children gathered round him in clusters, all loved and respected him, for he, to them, was like a father and they felt free in his presence. Here was a man who was an instrument in the hands of God, of providing hundreds of children with food, clothing and education. Mary and Ellen felt they both loved him for his kindness to the children, and were very proud to shake hands with him; but all pleasures have an end, and the time arrived for them to retire. Highly pleased with their visit, they bent their way to the cars that were to convey them to the city, and arrived in safety at home. In the evening their mamma took the opportunity of instructing them upon the goodness of God towards His children, taking for an example the establishment they had visited.

"My dear children," said mamma, "always put your trust and confidence in God; learn to make him your friend, for you are beloved of God. Do you not think, my dear little maidens,

it is a lovely thought to be *beloved of God*. Jesus Christ, whom we all love, has said '*Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.*'"

"He loves all the good little girls who go to Sunday School, and obey their parents; who are cheerful and happy, not fretful and ill-tempered. When they pray, he hears their prayers, and blesses them every day; they learn that they are dependent upon him for life and all they possess; and they learn to love him, and every night and morning they *talk to Him*, by saying their prayers. They understand they have a Father in heaven who loves them, and who watches over them by night and by day with a jealous care."

Mary and Ellen loved to hear mamma talk so kindly to them, and resolved that they would always try to be good, and generally they were good girls.

Some few days after the incidents I have related, the children were preparing their lessons for the next day, previous to retiring to rest, when their papa entered, accompanied by a stranger. He was a plainly dressed, respectable man, with an honest expression of countenance, a kindly beaming, clear blue eye, and soft, light brown hair. His was one of those peculiar faces that once seen we never forget.

"Hannah," said papa, addressing his wife, "this gentleman is a preacher of the Gospel, traveling without purse or scrip, and I have invited him to stay with us for a day or two, rest himself and teach us of the gospel."

Mamma received the stranger very kindly.

"And these two little girls are my children," continued papa, introducing Mary and Ellen to the stranger.

"I am happy to make their acquaintance," replied the stranger, "for I love good little girls. I have some dear little girls at home in the mountains of the 'far west' whom I love dearly."

Mamma and the girls were much surprised at hearing papa introduce a minister who traveled without purse or scrip; for the ministers they knew had comfortable homes to live in and did not travel.

"How is it that you travel without purse or scrip, sir?" asked mamma. "Madam," replied the stranger, "the gospel of the Son of God requires its apostles to travel and preach the gospel without purse or scrip, and the Lord provides."

Mary, who was seated upon a stool at her mamma's feet, looked up into her mother's face with an expression full of meaning.

"What denomination do you belong to, sir?" asked mamma.

"I suppose, my little friends, you wonder what denomination means. I will tell you. In the city where Mary and Ellen lived, there were many different churches, or congregations of people. They all professed to believe in the Bible and in Jesus Christ; but they interpreted, or placed a different meaning upon some portions of scripture; that is, they read the Bible differently, and were divided into different bodies of people or churches, and were called Catholics, the Church of England, or Protestants, because they protested against the Catholic church. Then there were several bodies called dissenters, who had dissented from the church of England, and were called Calvinists, after John Calvin, Wesleyans, after John Wesley, and by several other names. These different churches are called denominations. They had not the priesthood of the Son of God to teach them like you have, for in the days when these different churches were formed the priesthood was not upon the earth. Mamma knew nothing of the priesthood being restored to the earth, but thought the stranger belonged to some new dissenting body. But to continue my story. "I do not belong to any, Madam;" said the stranger, "I am simply a messenger of salvation bearing glad tidings to the nations of the earth; for an angel has restored the fulness of the everlasting gospel

and the keys of the kingdom of God are again committed to men upon the earth."

"I have always understood that angels have ceased to visit the earth," said mamma, "and that we have all that is necessary for salvation revealed in the Bible."

"That is generally taught," answered the stranger, "but it is not true, and no one who had authority from God would teach such a false doctrine. Through the church of Christ a communication is opened between the heavens and the earth, and many angels will visit the earth in the last days. Angels are *ministering spirits, sent forth to minister for them who shall be heirs of salvation*. When John the Revelator was upon the Isle of Patmos, and was favored with one of the grandest visions that was ever shown to mortal man, he saw the angel of whom I speak, *'fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth.'* You read of it in the fourteenth chapter of Revelations and the sixth verse. I could refer you to many passages proving this."

"Do you think that God reveals his will to day as he did anciently," asked papa.

"I know that he does," replied the stranger.

To be Continued.

Biography.

JOSEPH SMITH, THE PROPHET.

JOHAN B. CLARK, was selected by Governor Boggs as the commander of the troops to operate against the Saints. He was not the senior officer; but he was the most suitable man for Boggs' purpose. It was not every general, even in Missouri, who would do all that Governor Boggs required. But Clark would do anything, no matter how cruel and murderous it might be. The mobbers from all parts of the country crowded to his standard, and he made all possible haste to reach Far West with his troops.

When the mob received Governor Boggs' exterminating order, two hundred and forty of them attacked a few families of the Saints at Haun's mills, and killed a number of the brethren and wounded others. One of them—Bro. McBride—had fought for independence under General Washington. They shot him with his own gun, and one of the mob cut him to pieces with a corn cutter. The Saints had taken refuge in a log house which was used as a blacksmith's shop. The mobbers put their guns between the logs and shot every one they could see. Their cries for mercy had no effect on the flinty hearts of those cruel murderers. A little boy by the name of Sardin Smith, whose father—Warren Smith—the mob had shot dead, crawled under the blacksmith's bellows in hopes to escape. The mobbers found him. He begged them not to shoot him, for he was an American boy; but one of them put his gun to his head and blew out his brains. His little brother, Alma L. Smith, they also shot. When he was shot, he laid still as though he were dead, and by so doing escaped; they thought they had killed him. Though badly wounded, he recovered, and is now a missionary preaching the gospel on the Sandwich Islands.

On the 30th of October, 1838, a large army was seen approaching Far West. The main body halted, and soon afterwards a detachment marched in line of battle towards the city. When about a mile distant this detachment halted, and sent a messenger with a white flag to the city. This messenger demanded three persons, who were in the city, to be brought out before they should kill the rest of the people and lay the place in ashes. These three persons—Adam Lightner, John Cleminson and wife—were sent for. They were told by the messenger that they had a chance to save their lives, for it was the intention to destroy the people and lay the city in ashes. They replied; "if the people must be destroyed, and the city be burned to ashes, we will remain in the city and die with them." Brother Charles C. Rich was sent as a messenger by the colonel of the militia in Far West to ask an interview with Generals Atchison and Doniphan. Bogard, the Methodist preacher, when he saw him coming, shot at him. This was a very base, cowardly action, for Brother Rich was carrying a white flag, which is viewed as a sign of peace by nearly all the nations of the earth. Upon the return of the messenger to the mob camp, the detachment drew back about a mile and encamped for the night. During the night the brethren threw up a temporary fortification of wagons, timber, etc., on the south, and guarded the city. You can think, children, how they must have felt during that night. They were like a small flock of sheep surrounded by a pack of howling wolves. They knew that those men thirsted for their blood, and that nothing but the power of God could deliver them from their clutches. There seemed to be no prospect of escape without a battle, and the sisters occupied their time during the night in gathering up their most valuable effects, in case their houses should be fired.

You have seen, children, that many of the troubles, which Joseph and his brethren had to contend with, were brought on them by apostates. At this critical time, when everything depended upon the union of the Saints, treason was doing its secret work in their midst. George M. Hinkle, who was the colonel of the militia in Far West, was the traitor. He secretly made an engagement with the mob to deliver up to them the church leaders to be tried and punished, and to deliver up the arms of every description belonging to the brethren. On the 31st of October, 1838, he waited on Brothers Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight and George W. Robinson and stated that the officers of the army wanted a mutual consultation with them. He assured them that Generals Lucas, Wilson and Doniphan had pledged their sacred honor that they should not be abused or insulted; but that they should be guarded back in safety in the morning, or as soon as the consultation should be over. This was a falsehood. He took this means of betraying his brethren into the hands of their enemies.

When Joseph and the other brethren got about half way to the mob camp they were met by General Lucas with a cannon and the whole army at his heels. As Lucas came up he ordered his men to surround the brethren, and at the same time Hinkle stepped up and said: "These are the prisoners I agreed to deliver up." Lucas drew his sword and brandished it, and told the brethren that they were his prisoners. Immediately a great number of guns were cocked and a number of them were snapped at Joseph and his companions.

As Joseph and his companions were marched down through the lines, the whoopings and yellings of the mob were terrific, and were distinctly heard by the people of Far West. Some of them were frightened at the noise. Joseph and those who were with him had never heard such sounds; they could compare them to nothing but the howling of evil spirits.

Joseph and the other brethren were placed under guard. They had to sleep on the ground, through the night, without

any covering. This was the last night of October—a time of year when the ground was damp and cold from the rains that were then falling. They were subjected to every kind of abuse and insult, and threatened with death. The next day, November 1st, 1838, Hyrum Smith and Amasa M. Lyman were dragged from their families in Far West and brought prisoners into camp. In the morning of that day General Lucas demanded the arms of the militia of Far West and took them away. He promised that the people should be protected and the arms returned. But they received no protection, and the arms were never restored to them. No sooner had the mob got possession of the arms than they commenced their ravages, plundering the Saints of their bedding, clothing, money and every thing of value, which they could lay their hands upon. They drove Joseph's family out of doors. They also committed the most dreadful outrages upon some of the females in the neighborhood, and afterwards boasted, in the hearing of Joseph and the brethren, with him, of their wicked deeds. They shot down the Saints' oxen, cows, hogs and fowls, at their own doors, and would take part away and leave the rest to rot in the streets. They also turned their horses into the fields of corn belonging to the brethren.

It is written in the Bible that "the tender mercies of the wicked are cruel." How true the Saints found that scripture to be!

On the evening of the first of November a court martial was held. This court was composed of seventeen preachers and some of the principal officers in the army. Samuel D. Lucas presided. This court did not bring Joseph or any of the brethren before it. But it sentenced them to be shot at eight o'clock the next morning in the public square at Far West, and in the presence of their families and friends. When the sentence was passed, General Doniphan arose and said, that "neither himself nor his brigade should have any hand in the shooting—that it was nothing short of cold-blooded murder;" and then left the court martial, and ordered his brigade to prepare and march off the ground.

Joseph inquired of General Wilson, who had been one of the mob in Jackson county, what he had done that he should be treated with such indignity, stating that he had always been a supporter of the constitution and of democracy. His reply was: "I know it, and that is the reason I want to kill you, or have you killed."

For the Juvenile Instructor.

REBUS.

BY LIZZIE CROUCH.

I am a surname of woman or man,
Now try and guess me if you can.
Behold me, as a bird I sing
So sweetly while I'm on the wing.
Behold again and you'll behold
A thing that was in days of old;
Yes, it was made before the flood
By one who loved and worshipped God.
Now I leave the rest, all to guess
Though 'tis a puzzle I confess.

If you love others, they will love you. If you speak kindly to them, they will speak kindly to you. Like begets like. Love is repaid with love, and hatred by hatred. Would you hear a sweet and pleasant echo, speak sweetly and pleasantly yourself.

Original Poetry.

For the Juvenile Instructor.

FRIENDSHIP.

True friendship is a modest flower
That ostentation hates,
The mingling of two truthful hearts,
The binding of two fates;
'Tis one of nature's evergreens
That never knows decay;
The winter's storms may press its stem
Its roots are hid away.

Then plant the seeds of such a flower
Within a virgin soil;
And as your mind becomes mature
There it will firmly coil.
To rear it healthy, firm and strong,
Spare no amount of care
Pluck up the tares, should they take root,—
O, do not have them there.

You've heard the saying, old but trite,
He who's a friend in need
Of all the friends we seem to have
Is the true friend indeed;
Then study friendship in your youth,
My little juvenile,
And should rude blasts e'er touch its cords
Then let your friendship smile.

JOHN SMITH.

For the Juvenile Instructor.

CHARADE.

BY JOHN P. SMITH JR.

I am composed of 13 letters.

My 1, 12, 3, 3, 10, 8, is a lady's name.

My 1, 2, 3, 6, 5, 4, 13, 2, is a State of the Union.

My 9, 10, 11, 8, is to rend asunder.

My 7, 12, 1, is a color.

My whole is the name of a river in the United States.

THE answer to the Charade in No. 12 is PHILADELPHIA: to the Enigma, the letter A.

The following sent correct answers to both:—J. Tavey, E. T. Woolley, D. Billings, D. W. Patten, M. A. Jenkins, Susie, J. P. Smith jr.

The Charade was answered by J. R. McGaw, J. S. Thornton, A. M. Jarvis, E. Jarvis, P. A. Brown, W. Farr, E. Farr, Lizzie Winder.

The Enigma by M. M. Keysor, W. J. Lewis, Lizzie Crouch, E. Crouch jr.

JUVENILE INSTRUCTOR

Is published in Great Salt Lake City, Utah Territory,
ON THE FIRST & FIFTEENTH OF EVERY MONTH.

GEORGE Q. CANNON, EDITOR & PUBLISHER.

Single Copy, per Annum.....\$3 00
Single Copy, for Six Months..... 1 50

It is expected where agents forward names they will be responsible for the papers thus ordered; and when Cash payments are made, they will please forward them with the letter containing the names of the subscribers.

Elder Wm. H. Shearman, Logan, will act as General Agent for Cache Valley.

Grain brought to this City for the JUVENILE INSTRUCTOR will be received at the office of our paper—DESERET NEWS BUILDINGS.